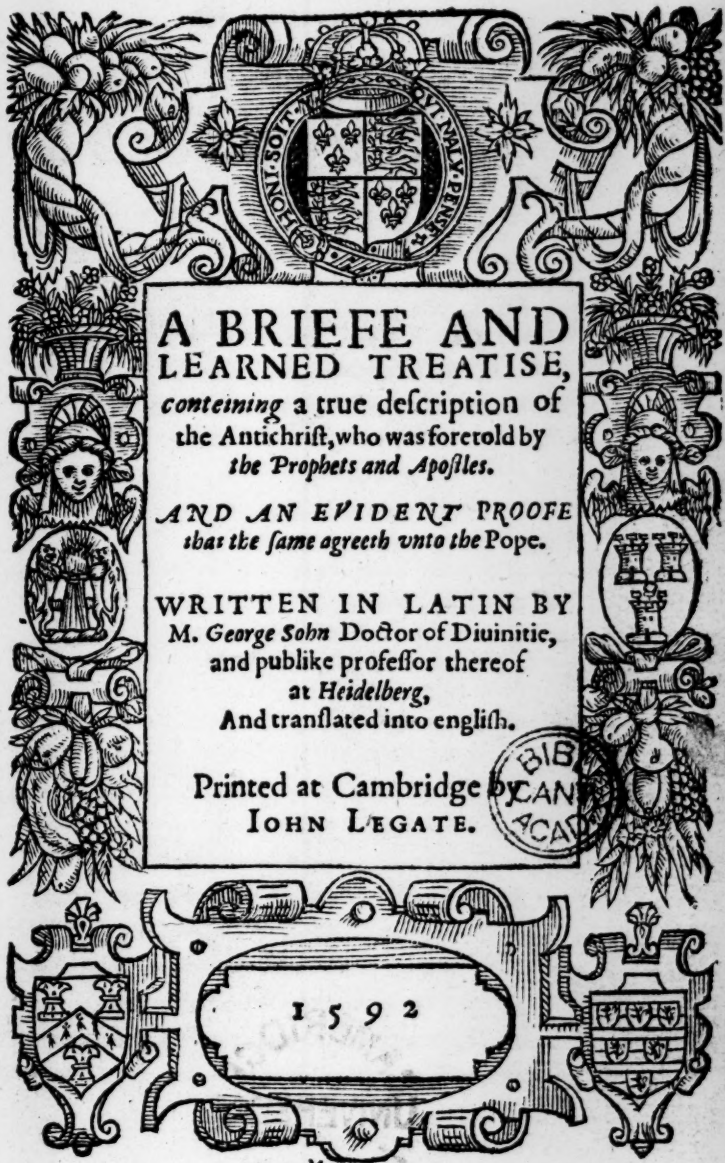


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**A BRIEFE AND
LEARNED TREATISE,**
*containing a true description of
the Antichrist, who was foretold by
the Prophets and Apostles.*

AND AN EVIDENT PROOF
that the same agreeth unto the Pope.

WRITTEN IN LATIN BY
M. George Sohn Doctor of Diuinitie,
and publike professor thereof
at Heidelberg,
And translated into english.

Printed at Cambridge by
IOHN LEGATE.



1592

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TO THE
RIGHT HONO-
RABLE AND VERTVOVS

Ladie, Katharine Countesse of
Huntingdon, his especiall
good Ladie, Grace
and peace in Christ
Iesus.



Ight Honourable La-
die: whofoener is en-
grafted into the bodie
of Christ, and duely
considereth the mani-
fold stratagems of the
olde serpent, and his
wicked instruments, must needs be mooued
with mutuall compassion, to pitie their
state, and with all abilitie receiued from
God, to preuent their subtilties, and to hin-
der their malicious proceedings. For if Sa-
than continually doe compasse the earth
like a roaring lyon, seeking to deuoure: if
his

THE EPISTLE

his children (having their fathers nature) doe compass sea & land, to withdraw from the faith of both children and father, with all his angels of darkenesse, doe transforme themselves into Angels of light, to deceive if it were possible the very elect: how much more ought we to regarde our brethren, the children of God, least they become the children of Hell, be denoured of the great dragon, and be drawne to have pleasure in unrighteousnesse, and to worship the beast. Beholde howe they hazard their goods, their landes, their libertie, and their lives, and being, as it were, inflamed with the fire of hell, they come amongst vs to set on fire the Temple and citie of our God, to burne up the corne, the olives, and the vineyard of the Lord of hosts; that is to say, more plainly; these Romish and Rhemish foxes endeavour by all means to poyson our youth with the leaven of popish opinions, to confirme the aged in their olde superstitions, and to withdraw all men as well from the holy service of Christ, as from their loyal obedience to their gracious soveraigne. Therefore it is full time, that wee should all say with the spouse in the Can. Take vs the foxes, not onely the greatest, but eue the litle foxes which destroy our vines: and further to afford all

DEDICATORIE

that little helpe we can, for the quenching of these Antichristian firebrands. This proposed the author of this treatise, as diuers other very godly and learned men, to write diuers books for the benefite of the Church, amongst which, this seemeth very worthe both his paines of writing, and our diligence in reading thereof. For here is deliuered a plain and sound description of Antichrist, and the same so mightily applied and surely fastned vpon the Pope, that he must either change his nature, which is impossible, or else be enfolded within this conclusion, The Pope is Antichrist. Here he is most lively painted forth vnto you by his name, qualities, and progeene: by his doctrine, miracles, and authoritie: by his life, his habitation, and the time of his reuelation, continuance, and vtter destruction: here the doctrine of Christ is opposed to that of Antichrist, and soundly confirmed, not with the weakereede of humane constitutions, nor with the sand of mans traditions and authoritie, but with the sacred rock of Christ, his Apostles, Euangelists, and Prophets: so that though the windes blowe, and the raine fall, and the floods beat, and the gates of hell be opened against the same, yet it shall not fall: for it

Doctor
Sohn pub-
like profes-
sor of Diui-
nitie at Hei-
delberg.
The matter
of this
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THE EPISTLE

is grounded upon this rocke, The word of the Lord endureth for euer.

Therefore who soeuer pleaseth to see the truth of this great controuersie, may within fewe houres know (and that out of the word of God) what we ought to iudge concerning the Pope; namely that hee is Antichrist. Whereupon it will follow, that as the Babylon of Antichrist is not the Ierusalem of Christ, nor the religion of the beast, the worship of the Lamb: so the Popish Church is not Bethel but Beth-auen, not the Church of Christ but the synagogue of Satan: and the religion of the Pope, is not the religion of Christ, but the superstitious homage of the cursed beast. So that it cannot be but a lewde practise of them, who endeavour to make an vnion of two religions, which differ in them selues as light and darkenesse, who doe altogether forget that heauenly voyce, Reuel. 18. 4. Goe out of her my people, that ye be not partakers in her sinnes, and that ye receiue not of her plagues.

No vnion
of the two
religions.

Nowe that many may be benefitted by this learned treatise, beeing earnestly entreated and greatly vrged by a good friends of mine: I haue aduentured to expresse
my

DEDICATORIE.

my authors meaning, after a plaine manner in our owne language, and to commit the same to the blessing of God, and the friendly acceptation of the Christian Reader.

And these my first fruits of this kinde, I am bolde to dedicate vnto your Honour, most Honourable Ladie, beseeching you to accept of this as of a small, yet a publike testimonie of my bounden duetie, thankefull remembrance, and heartie affection, which I can not any way expresse, but doe entirely beare toward your Honour, and the rest of your most Honourable name and alliance. Whose Honourable fauour and goodnesse, (the fruit of true faith, sincere loue, and pure religion) as it hath bene comfortable so many of Gods children, and especially vouchsafed to my Father, my selfe, and other friendes, so is it a worke which God him selfe will regard and reward in mercy, with an immortall crowne of euerlasting glorie: Who keepe, direct, and blesse your Honour, with the right Honourable my good Lorde, and all yours in Christ Iesus, that beeing furnished with all spirituall graces and temporarie benefites, needefull for this life and the life to come, you may continually walke in the waies of righteousness,

THE EPISTLE

nes, and eniaye at the length the incompre-
hensible ioyes of the kingdome of heauen,
the end of your hope, the saluation of your
soules, through Christ Iesus. Amen.

your most humble bounden
in the Lord.

N. G.

your most humble bounden
in the Lord.



I

THE POPE OF
Rome is that Antichrist
OF VVHOM THE

Prophets and Apostles
haue Prophecied.



Aviing heretofore
discourfed concer-
ning *Christ*, that
is, the person, the
office, and the e-
state of *Christ*; we
will now entreate
concerning *Antichrist*: that the glorie
of *Christ* maie be somewhat the better
vnderstood: because, that (according
to the common saying) *Things contra-*
rie appeare more evidently by their compa-
rison.

2 *Antichrist* in generall is hee, who
doeth any waie oppose him selfe to the
doctrine

The definitiō
of Antichrist
in generall.

The Description

doctrine of Christ, whome in word he protesteth to follow: or, who doeth oppose *Christ*, vnder the name and presence of Christ: for thus he is described vnto vs, 1.Ioh.2.: 8.& v.22. Chap.4.v.3.& 2.Ioh.7.

There be two
kinds of Anti-
christes.

3 *Antichrist* is of two kindes: for either hee is aduersarie onelie to one parte of the doctrine of Christ, or else almost to the wholl bodie thereof.

1 4 Of the first sorte are all heretikes, which haue beene euer since the Apostles times, and yet continue vnto this daie: as were *Cerintus*, *Valentinus*, *Marcion*, *Sabellius*, *Arius*, *Nestorius*, *Eutiches*, *Pelagius*, and the rest: who haue opposed themselues against either the person, or office of Christ: and of this kinde speaketh 1.Ioh.1.3, 18.

2 5 Of the second kinde is some one notable and principall aduersarie of Christ, who is called *Antichrist*, by way of primacie, superioritie, or principallitie: and vnto whome the Antichristes, which are of the former sorte, haue onely (as it were his forerunners) paved and prepared the way 2.Thes.2.7. 1.Ioh.4.3.

6 And

6 And what this *Antichrist* is, and who hee should be, is now chiefe to be enquired, because at this present, the cōtroversie betwixt vs and the Papists concerneth him: wherein we will especially declare, what is that which wee defend.

7 Now let it not seeme strange to any, that we doe somewhat dissent from some of the ancient fathers in former times. For before such time, as Antichrist was come into the world, and before hee was reueiled: the interpretation of that prophesie, which was not then fulfilled, was verie hard. But now seeing he is come into the worlde, and remaineth and reigneth in the same: in so much, that the euent & the experience of the thing it selfe, is verie answerable to the prophesies of the Prophets and Apostles: it is more easie to determine thereof.

8 First therefore, this Antichrist (who is so termed by the way of excellencie, both in the scripture and in the writings of the fathers) is also called by other names in the holie scripture: namely, *The man of sinne, the sonne of perdition,*

*The names
of Antichrist.*

tion,

The description

tion, the Adversarie: Abaddon, Apollyon ἀπολλύων: the king of Locusts: the beast: the whore: the dragon: the false prophet: the Angell of the deepe, and such like, as ye maie find in the 2. Thessalonians and the second chapter: as also in the Revelation. Furthermore, there haue beene, as it were, certaine Types or figures of him in the olde Testament: as namely, *Antiochus Epiphanes*, by whome *Daniel* describeth Antichrist (whose Prophecie extendeth euen to these last daies) and diuers other, who were the principall and capitall enemies of the auncient Church, and people of God, *Zachar. i. v. 15, 16, 17, &c.*

The types.

The description of Antichrist in speciall.

9 But thus hee is defined in the Scripture: to witte, that hee is a man, who usurpeth a kingdome, who professeth the name of Christ, but yet opposeth him selfe vnto Christ, and to the doctrine of Christ, who hath a double authoritie, and both of them supreme: the one spirituall or ecclesiasticall, the other ciuill or secular, who vaunterh of himselfe as God, with signes, and miracles, (though altogether

altogether false and deceitfull) hee is an idolater, an hypocrite, a blasphemer, hee is ambitious, proude, and not vnder lawe, hee is a single man, and vnmarried, but yet a filthie fornicator: hee refraineth from certaine meates, but yet aboundeth with all excesse, riotte, and deliciousnesse: hee is couetous, craftie, vaine, false, and cruell: who after the ruine and deuision of the fourth I meane the Romane) Monarchie, by little and little arising, euen out of the rubbish and reliques thereof, is to bee situated at Rome, euen in the Temple of God (that is, in the Church) by the power and effectuall operation of Sathan: finallie, he is to be reueiled in the last times of the worlde, and at the length to be vtterlie abolished at the glorious comming and appearance of Christ Iesus. 10 This is the definition or description of that Antichrist: which wee will briefelie declare by testimonie of the scriptures.

The declaration of the description.

11 Wherefore to proue that this Antichrist is a man, the scripture witnesseth it, 2. Thes. 2. 3. Dan. 7. 6: where
he

The Description

A man. he is verie expresselie called a man.

*A kingdome
or state.* 12 And that he is not simplie any one person alone, nor any particular or singular man, but one sort or kinde of men, which (as one man, or as a certaine order, or companie and state of men) gouerneth and executeth the authoritie of the kingdome, it appeareth plainelie in the 2. Thess. 2. 3. Dan. 7. 8. Revel. 17. 1. & 18. 3.

*That is, a
proper and
singular
person, as
Leo, Pius,
Iohn, Grego-
rie.*

In which places in truth, this Antichrist is described, not as any one person or particular man, & (as the Logitians speake) an *Individuum*: but as a corporation of men, and as it were, a certaine kingdome: wherein yet, there is alwaie some one, who excelleth and ruleth ouer the rest, who setteth his owne marke vpon them, Reuel.

13. 17. For first Paul mencioneth an *Apostacie*, that is, a generall departure, & reuolting from the faith, which indeed maketh one bodie or corporation, and one kingdome: this is a matter which can not be effected suddenlie, but requireth many yeeres thereunto. Further he proueth verie clearly, that the misterie of iniquitie, should be compounded and consist of manie errors, and

& grow by little and little. Thirdlie he affirmeth, that the kingdome should continue and endure a long space, to wit, vntill it should be vtterlie abolished, by the comming of the Lorde at the end of the world.

This kingdome is signified by the cruell beast and by Babylon, Reuel. 13. 11. & 18 Chapter, as *Irenaeus* witnesseth in his fift booke, and the thirteenth chapter: and *Ierome* is of the same minde; and *Augustine* in his 20 booke *De Civitate Dei*, and the 19 chapter. *Beda* also and diuers others did see the same. Further it is signified by manie waters, Reuel. 17. 1. And *Iohn* speaketh of the chiefe and principall citizens, and subiects of his kingdome, saying after this maner, *There shalbe Locusts, having vpon their heades crownes like to gold.* Reuel. 9. 3. 7. And againe, *there shall be three vncleane spirites proceeding out of his mouth.* Reuel. 16. 13. Finally, all both great and small, rich and poore, bonde and free, shall receiue the marke of the beast in their right handes, and in their foreheads, Reuel. 13. 16.

14. Further, that which followeth,
that

The Description

An **aduersarie**
to Christ.

that he is aduersarie to Christ, that hee denieth him in deed, whome in worde hee professeth, and that he corrupteth almost all the doctrine of Christ, or at the least defendeth very stoutly the reuolting from the doctrine of Christ, (for which verie cause he is an Arch-hereticke, or rather, the Patriarke and prince of heretiques) is witnessed by the Prophet *Daniel* chap. 7. ver. 25. saying, *Hee shall speake wordes against the most High.* And by Saint Paul 1. Thess. 2. 3. Where he foretelleth, *that there should be first a reuolting before that the Antichrist should come:* Adding further, *that Antichrist should sit in the temple of God:* that is, in the Christian Church. For although Antichrist professe himselfe a friend and disciple vnto Christ, yet shall hee set him selfe against Christ, as it were in the name of Christ, or vnder colour and pretence of the profession of Christianitie: That is more plainelie thus: Though he doe not openlie opugne and resist the doctrine of Christ, but maketh profession thereof, referring both the titles and names: yet shall he bring impietie into the roome of
of

of the doctrine of pietie, which hee dissembleth, and shall drawe men by little and little, out of the Kings high waie of faith, by his ordinations and traditions. And of this iudgement is *Hilarie*, who thus writeth against *Auxentius*: Hee shall be contrarie vnto Christ, vnder the shewe of preaching the Gospell: that our Lord Iesus Christ may then be denied, when men suppose that he is preached. And *Chrysostome* also is of the same minde, in his 49. Homilise vpon *Matthew*.

15 As for his double authoritie, *Two fold authoritie.* *Spirituell* and *Temporall*, it appeareth by the two kinds of his names: as, first that he is called a king by *Daniel*, and is reckoned amongst those ten earthlie kings (of whome consisteth the *Romane* Monarchie) and must spring vp in the midst of them, arising vp frō a very low degree, till at length hee subdue all the other kings vnto him selfe, *Dan. 7. 24. & cap. 8. 11. & cap. 11. 36.* Secondly, this is he whom *Zacharie* calleth the foolish shepheard, *cap 11. 15.* And whome *Iohn* nameth a false prophet, *Reuel. 16. 13. & c. 19. 20. & chap. 20. 10.*

16 Touching his signes and miracles, *Miracles,*

B

the

The Description

the Apostle Paul is witnes, 2. Thes. 2.9. & Christ Mat. 7.22. & Iohn, Reuel. 13. 13. & 16.14.

*A vaine as
God.*

17 And that he vaunterh himselfe as God, it is taught vnto vs, Dan. 7.8. *The mouth speaking presumptuous words: & c. 11.36. He shal aduance & extoll himselfe aboue every God. & 2.Th.2.4. He shal exalt himselfe aboue al that is called God, or is worshipped. And to conclude, in Dan. 7. 25. He shall imagin that he is able to chāge both times and lawes, at his owne pleasure.*

His Idolatry.

18 For his idolatry, it is taught by Dan. 11.36. *He shall doe worship vnto the god Mazon, that is, the god of defences, & c: as also Reuel. 17.2. & 18.3.9.*

Hypocrisie.

19 What his hypocrisie is, we learne Da. 7.8. *His eyes are as the eyes of a mā: & v.25. He shal speake words against the most high: & Reuel. 13.11. He shall haue two barnes of a lamb, but shal speake like a dragon: that is, he shal couer a wolfe vnder a sheeps skinne: & 2.Tim.3.5. Having a forme or shew of godlines, & c.*

Pride.

20 Further, his pride & ambition is manifest, Dan. 7.20. *He had a mouth speaking presumptuously: & ch.8.25. He shal extoll himselfe, & c. 1.Tim.3.2. There shal be*

be men both arrogant and proud: & 2. Pet. 2. 10. They shall despise government (that is, the ciuill magistrate, ordained by God) bold, and presumptuous, and such as stande in their conceits in which manner also Iude writeth, vers. 8.

21 His blasphemie: that is to say, that he should be a blasphemer & an atheist; we see it, Dan. 11. 39. He shall speake against the God of gods: & Reuel. 13. 6. He shall speake blasphemie against God.

22 His licentiousnes, to wit, that hee should be aboue all, lawlesse, making & breaking lawes at his pleasure, is taught vs, 2. Thes. 2. 4. Dan. 7. 25. He that suppose that he is able to change both times & laws: & chap. 11. 3. He shall doe euen what he list.

23 His single life is set down, Dan. 11. 37. He shall not regard nor vnderstand the desires of women where is ment, as Jerome saith, that vnder pretence of holines, he should be an enemy vnto marriage: so in the 1. to Tim. 4. 3. He shall forbid to make marriages: As for his filthie fornication, and licences to vse and follow outragious and dissolute lusts, wee finde it, 2. Pet. 2. 10, 14.

The Description

- Abstinence.** 24. Concerning his abstinence from certaine meats, and his fasts, wee haue that also, 1. Tim. 4. 3. *They shall command to abstaine from meats.* Where the meaning is not simplie to be vnderstood of abstinence from all kind of meats: (for this would neuer haue beene effected, nor yet could possible be obserued) but onely of making some choice and difference of meates. Yet of his excesse and effeminate and daintie life, wee are taught, Reuel. 18. 3, 9. and in 2. Pet. 10. and in the Epistle of Iude and the 8. vers.
- Couetousnes.** 25. Touching his couetousnes and his riches, we may read Dan. 1. 1. 39. *He shall deuide the earth for gaines as also Reuel. 18. 3. 2. Pet. 2. 3. 14.*
- Craft.** 26. Of his craftines, vanitie, lying, and impudencie, is mention made in the 8. of Dan. 25. *Deceit shall prosper in his hand, and hee shall retell him selfe in his heart:* and in the 23. verse of the same, it is said that he is of a fierce, impudent, and shamelesse countenance.
- Crueltie.** 27. His crueltie (which is especially bent against the Saints) is taught, Dan. 7. 21. *I saw that barre make warre against the Saints:* and in the 25. verse. *Hee shall grind*

grind to powder the Saints of the most high:
and chap. 8. 24. & 11. Reuel. 11. 7. &c.
and chap. 17. 6. & the 19. 19.

280 Concerning his founder & principall author, to wit, that he was to appear by litle & litle, by the craft of Satan, who hath thought of this myserie, and hath had it in hande, euer since the Apostles time, we doe learne in the 2. to the Thess. 2. where it is said, *Whose coming is by the operation and working of Satan*, and in the 1. Tim. 4. 1, where the doctrine of *Antichrist* is called the doctrine of *devils*. and in the 13. of the Reuel. 4. where the dragon is called author and cause of the whole state of *Antichrist*, which is conveyed into the Roman Empire: and in the 18. where Babylon, that is, the seat and kingdome of *Antichrist*, is called the habitation of devils, the house of foule spirits, and a cage of every uncleane and foule bird, chap. 18. 2. The which the Lord will suffer and permit so to be, till his wrath be accomplished, Dan. 11. 36. The faithfull be tried, and they which are tried, be made manifest, Dan. 12. 10. & 1. Ion. 2. 19. and that the contempt of the earth may thus be punished,

His author.

The Description

nished, according to that of *S. Paul*, 2. Thes. 2. 10, 11.

*The time of
his appearance*

29 Now for the time, to wit, that he should then appeare, whe the Romane Empire should be distracted & dismembred, it is taught, *Dan. 7. 8. 24. & 2. Thes. 2. 7.* For both *Tertul. & Jerome* & others more, doe interpret that place of *Paul* of the diuision and ruine of the Romane Empire: as also *Reuel. 13. 1. 12.* For although the mysteric of iniquitie began to worke, as yet secretly vnder hand, & as it were, by yndermining, euen from the daies of the Apostles, 2. Thes. 2. 7. 1. *Ioh. 2. 18.* yet afterwards *Antichrist* was to issue & break forth with full streame, & evidently to shew him selfe, as it were, proceeding out of the ruines of the Romane Empire 2. Thes. 2. 7. And this time *Iohn* seemeth to note, *Reuel. 13. 18.* whe hee saith, that *Antichrist* should come 666 yeeres after, to wit, after the birth of Christ: His words are these, *Let him that hath wisdom count the number of the beast for it is the number of a man, & it is 666.*

His place.

30 Concerning the place, that he was to spring out of the ruines of the Romane Monarchie, & so should appeare in the Romane Empire; it appeareth also by *Daniel & Paul*, as we haue touch-

ed heretofore: as also by the 17. of the Reue. 3. where the *purple whore*, who deceiueth the people, is saide, *to sit upon the beast with ten hornes*. For that beast with ten hornes signifieth the fourth Monarchie, to wit, that of *Rome*, Dan. 7.

31 As for his *throne & seat*, to wit, that he shal sit in the city of *Rome*: first, *Daniel* witnesseth the same, when as he placeth this seat betwixt 2. seas, (for *Rome & Italy* are situated twixt 2. seas) *Adriaticū & Tyrrhenū*. Secōdly *Iohn*, whē he maketh mentiō of *Babylō*, as Rev. 14. 8. & 16. 19. & 18. 2. By which places the anciēt doctors of the Church (& especially *Ierome*) do vnderstand *Rome*, as also by that place, 1. Pet. 5. 13. & further, whē *Iohn* doth call it the *citie with 7. hills*, & the *queen of al*, as it is Rev. 17. 9. 18. For *Rome* was thē called by those names, even by profane writers. Finally, whē as he saith, Rev. 17. 1. that *the whore shal sit vpon many waters* (that is, *aboue much people & many nations*), as him selfe in the 15. verse expōundeth himselfe) & in the *great city which hath the rule ouer the kings of the earth*.

32 Now that he should sit in the temple of God, that is, in the Church, it is taught vs, 3. Th. 2. 4. for by this sittig here, is not mēt corporal & bodily placing, but a certain

His throne.

He sits in the Church.

The Description

dominion: and by *temple* is ment, neither that of Ierusalem (which long ago was ouerthrown & rased, & which is neuer again to be repaired, according to that prophecie in the 9. of Dan. 27.) nor yet any other externall building, but onely the Church, which is the *temple & house of God*. 1. Tim. 3. 15. And therefore herby is signified, that *Antichrist* should publicly vlturp the chiefe jurisdiction & authority in the Church of God; yet shuld he not professe any open & flat denial of Christ, but onely he should bring in extreame impietie. vnder the pretence of the doctrine of Christ.

His continuance.

33 Further, that he is to continue vntil the very last end & day of the world, it is taught 7. Dan. 26 & 8. 25. & 11. 45. & 12. 1, 2. Rev. 19. 21. & 20. 10. In which places so soone as the end of *Antichrist* is rehearsed, immediatly followeth mention of the last resurrection, and not a word of any other worldly kingdome.

The events or his reuelation

34 Concerning the euē or issue, to wit, that he should be reueled & discovered in the last times of the world, & that his kingdō is to be battred & thrown down by the preaching of the Gospell, the Apostle

posse witnesseth 2. Th. 2. 3. & Iohn meaneth the same thing, by the ruine & fall of Babilō, Reuel. 14. 8. & 16. 19. & 18. 2. And to conclude, Iohn propheticd the same of him, Reu. 14. where three Angels, that is, three Teachers, are appointed to reueile Antichrist, to whome are added other two in the 18. of the Reuelation, as also in the 17. vers. 16. 17. where he saith, *The tenne hornes which thou sawest &c.* that is, manie Princes and Estates of the Romane Empire, shall reuolt from the whore, and shall giue her kingdome vnto the beast.

35 For although at all times, there shall alwaies be some, who shall oppose themselves to Antichrist, to his corruptions and idolatry, and speake against the same, Revel. 10. 11. & 11. 3. & 12. 7. Yet hereby is insinuated, that in this last time of the world, Antichrist was more fullie and clearelie to be reueiled by the great and singular goodnesse of God: by men endued with the spirit of Elias and Enoch: and that the doctrine of Christ should be brought to light, and Antichrist grievously tormented.

36 Finally,

The Description

*His destru-
ction.*

36 Finally, touching his destruction and ende, that is, that he should be utterly abolished by Christ himselfe at the last day, at his glorious and royall appearance, (who is now indeede reueiled to be the Antichrist) and be punished eternallie, is taught vs, 2. Theff. 2.8. and may be gathered out of the 7. chap. of. Dan. 26. & 8. 25. & 11. 45. and 12. 1. and out of the Reuelat. chap. 19. 20, 21. & 20. 10. as we also spake a little before, touching the continuance of the kingdome of Antichrist.

37 For although the kingdome of Antichrist shalbe shaken before the last day and coming of Christ, and shall be pulled downe, as it were, by piecemeale, by reason of the reuolting of Prouinces: yet there shall alwaie remaine a state and forme thereof: but euen this also shall be utterly abolished, in the last time of the worlde.

38 This is our definition of Antichrist, and the declaration of the same definition out of the old & new Testa-

*The Papistes
description of
Antichrist.*

ment. But the Papistes define it after a farre other manner: to wit, that Antichrist is one singular & particular man, who

who should arise of the Tribe of *Dan*, and be circumcised: who (being accepted of the Jewes for the *Messias*) should reigne and tyrannize at *Jerusalem* the space of three yeeres and sixe moneths, and whome *Christ* should at the length kill in *mount Oliuet*, whilst he entendeth to ascend vp into *heaven*: Which definition of theirs will be more examined in our disputations.

That the Pope is an Antichrist.

39 I **I**lbert we have declared, what Antichrist is: now we will shewe who he is, and to whome this definition before set downe will best agree.

40 Therefore we affirme, that the Pope of Rome is that Antichrist: & thus we prove it. For to whomsoever the definition of Antichrist doeth agree, it necessarily followeth, that hee is Antichrist: but this definition of Antichrist hath agreed fully to the Pope of Rome, ever since the death of *Gregorie* the great, and the slaughter of the Emperour *Mauritius*.

The proof
that the Pope
is Antichrist.

The prooffe
of the assumption
by view
in particular.

1 Aman,
2 Whoruleth
a state.

3 The Popes
profession of
Christianitie,
to which hee
is an aduersarie.

41 For the Pope of Rome (euer
since the death of *Gregorie* and *Mau-
ricius*) is the man, who by continuall
succession and set order, hath bene pre-
sident to a certaine bodie or state of
men; and hath giuen them his marks:
wherein the Monkes and Cleergie
shauelings (like vnto the crowned lo-
custes) haue their shauing as crownes
vpon their heads, that they might signi-
fie thereby, that they are kings and
priestes; and their routes dispersed and
spread in all places of Christendome,
and those many waters, vpon which
the great whore the mother of the for-
nications of the earth, seemeth both
to sit and reigne, *Reuel. 18.*

42 The Pope also professeth Chri-
stianitie, saying, that he is the follower
and the Vicar of Christ: as doe also his
chiefe seruants at this day, who giue
themselves a newe name, *Iesuites*: hee
also retaineth the Bible, that is, the
scriptures written by the Prophets and
Apostles; and the Sacraments also in-
stituted by Christ; and yet hee is an
aduersarie to Christ and to his do-
ctrine.

43 For though Christ alone be the *He challen-*
 heade of the Catholique or vniuersall *geith the offi-*
 Church, beeing alwaies present to go- *ces of Christ.*
 uerne the same, Ephes. 1. 21, 22. & 4.
 14. & 5. 23. Coloss. 1. 8, Though he be
 also the onely spouse of the Church. 2.
 Cor. 11. 2. Ephes. 5. 29, Finally, though
 hee bee also the onely prince, the
 chiefe shepheard, and the high priest
 vnto his Church. 1. Pet. 2. 5. and chap.
 5. 4. Heb. 6. 20. & chap. 7. 26. & chap.
 9. 11. *Alway liuing to make intercession*
for vs. Rom. 8. 34. Heb. 7. 25. Yet not-
 withstanding the Pope of Rome doeth
 arrogate this office, and these proper-
 ties vnto himselfe, and vaunteth him-
 selfe; that hee is the chiefe head, high
 priest, and sacrificer, and the Oecu-
 menicall and generall Bishop, Pastour
 and doctour of the whole Church here
 vpon earth. For so saith Clement, Pa-
 storalis, de Sentent. & re. Iudic. *A pasto-*
rall charge is enioyned to vs of God over
all Nations of Christendome, &c. C. 1.
extravag. de empt. & vend. We being go-
vernors of the vniuersall Church by the
Lords appointment &c. &c. reg. extra-
vag. de prebend. Beeing called to the go-
uernment

The Pope

uerment of the vniuersall Church by hea-
 uenlie ordinance. & C. 1. de tregua & pa-
 ce. Being called to the gouernment of the
 vniuersall Church by the mercy of God, so
 disposing it. C. 3. de Elect. The holy Church
 of Rome which (by the Lords appointment,
 being as it were the mother and mistresse
 of all the faithfull, which belong to Christ)
 hath obtained of God superioritie ouer the
 rest. & distinct. 22. Sacrosancta. This
 Apostolicall chaire, to wit, Rome, is ap-
 pointed the head and principall, and as it
 were, the Hinge: for as the doore is turned
 and gouerned vpon the hinge; so all Chur-
 ches are to bee ruled by the authoritie of
 this. & Cap. Unam sanctam, extravag.
 de maior. & obed. Therefore there is one
 bodie of one and the same onely Church, &
 one head, not tme, for that were monstrous,
 to wit, Christ and the vicar of Christ, Pe-
 ter and Peters successour. & Cap. funda-
 ment. de elect. 6. So likewise at this day,
 the Pope in his bulles challengeth au-
 thoritie ouer all Churches of euerie
 people and nation. So also doeth hee
 call the Church his spouse and bride.
 C. quoniā de imminut. in 6. saying after
 this manner, Wee being loth to neglect the
 righ-

righteousnesse of our selues, & the Church
our spouse. In like maner also hee spea-
keth, *cap. inter corporalia &c. licet in
tantum de translat. Episc.*

44 Secondly, the Pope hath viola-
ted and corrupted almost all the do-
ctrine of Christ, so that he is not onely
an heretike, but an Archheretique, the
ringleader, and the Patriarke of here-
tiques: for hee hath not onelic main-
tained one errour onely against the
foundation, but hath heaped vp manie
one vpon the necke of another, and de-
fended them with might and maine, as
may bee plainly vnderstoode by this
comparison and opposition of the do-
ctrine of Christ and the Pope.

2. The Pope
hath corrup-
ted the do-
ctrine of
Christ, as ap-
peareth by the
opposition of
these parti-
culars.

45 The scripture, or rather Christ *Voluntarie*
in the scripture teacheth, that God is in worship.
vaine worshipped with the precepts of men,
Matth. 15. It condemneth *voluntarie*
service. Col. 2. 2, 3. Further it declareth,
that al things necessary to saluation, are
committed to writing by the Apostles,
& are to be sought for in their writings,
2. Tim. 3. 6. & that he is *Anathema*, that
is, accursed, who teacheth or bringeth
any other doctrine. Gal. 18. But the Pope
doeth

doeth vrge the traditions of men, bringeth in a will-worship, and letteth not to say, that the scripture is obscure, maimed, and imperfect: as it is in the counsell of *Trident. Sess. 4. 1.* and else where.

2. *One God.* 46 The scripture teacheth, that there is but one onely God, who knoweth all things, is almightie. and the gouernour of the worlde, and all thinges therein, *Deut. 6. 4. Mark. 12. 29. 1. Kings 8. 39. 2. Cron. 6. 30. Esa. 40. 13. Rom. 16. 27. 1. Tim. 6. 15.* and in other places besides. But the Pope, making as it were, a diuision of the diuine Maiestie, doeth transferre the same vnto certaine petie gods, and associates vnto him. For looke how many he hath canonized for saintes, so manie hath he erected to bee gods, and lordes, and rulers of the worlde. Amongst which, one is ouer the raine, another is for faire weather: one for diseases, another for health: finallic, one for this cause, another for that, they hauing their taskes and offices assigned seuerally vnto them.

47 The scripture teacheth, that God alone

alone is to be called vpon, Deut. 6. 13. 3. Invocation
 Math. 4. 10. Act. 10. 25. & 14. 11. Re- of God.
 uel. 19. 10. & 22. 9. But the *Pope*, hee
 prayeth vnto the deade, and teacheth
 that they are to be prayed vnto.

48 The Scripture teacheth, that we 4. Idols.
 should abhorre idols, Exod. 20. 4. Deut.
 4. 23. 1. Ioh. 3. 21. Reuel. 18. 4. But the
Pope doeth erect and set vp idols euery
 where to be worshipped.

49 The Scripture teacheth, that 5. One high
 Priest.
 now there is one onely high Priest and
 Sacrificer, to wit, Christ; and that there
 is but one onely Oblation, Heb. 6. 20.
 and 9. 26, 28. and chap. 10. 12. But the
Pope hath substituted an infinite num-
 ber in stead of Christ, who doe euery
 day offer to God a reall and propitiato-
 rie sacrifice, to wit, the bodie and bloode
 of Christ in the Masse.

50 The Scripture teacheth, that 6. One Med-
 atour.
 there is one onely Mediatour and Inter-
 cessour betwixt God and man, to wit, the
 man Iesus Christ, 1. Tim. 2. 5. 1. Ioh. 2. 1.
 Rom. 8. 34. Heb. 7. 24. and 9. 24. But
 the *Pope* hath suborned almost an infi-
 nite number of dead men, to be media-
 tours, intercessours, and spokesmen, and

especially the Virgine ~~Marye~~ in stead
of Christ, as is in the Council of ~~Tru-~~
~~dent.~~

7. Christ's
power.

51 The Scripture teacheth, that all
power in heauen and earth is giuen and
graunted vnto Christ, and that he is ex-
alted aboue all principallities, and is ap-
pointed Lord of all things, Math. 28.
18. Act. 2. 36. Ephes. 1. 21. Further,
that he is the head of the militat Church
here vpon earth, as was saide before.
Whereupon Gregorie the great saith,
That he is the forerunner of Antichrist,
who former should challenge vnto him selfe
the title of generall Bishop: who (that hee
might leaue vnto his successors an exam-
ple of humilitie) was the first that called
him selfe the seruant of the seruants of
God.

And likewise the Council of Car-
thage, and Pelagius the Pope, were of the
mind, dist. 96. can. Nullus. But the Pope,
he placeth Christ (who is now in heauen
exalted vnto the right hand of his Fa-
ther) not onely inferiour to his Father
(with the Arrians) but also somewhat
inferiour to his mother, and willet that
shee should by her motherly authori-
tie

tie and priuiledge, to commaund her Sonne, &c. And for him selfe hee standeth vpon it, that he is the vniuersall Bishop here vpon earth, and the head of the whole Church.

52. The Scripture teacheth, that a man being deade in his sinnes, is not able so much, as to vnderstande any thing of him selfe, that is, hath no free-will in those matters that be spirituall, and appertaine to saluation, Ephes. 2. 1. Colos. 2. 13. Roman. 8. 6. 1. Corinth. 2. 14. 2. Corinth. 3. 5. 2. Tim. 2. 15. 1. Ioh. 1. 3. But the Pope, he attributeth so much vnto free-will, that he seemeth to come very nigh to the heresie of *Pelagius*; as may be gathered out of the 28. chap. of *Augustine*'s booke, *de Heresibus*.

8. Free-will.

53. The Scriptures teach, that Christ onely hath satisfied for our sinne. 1. Ioh. 2. Roman. 3. 25. and 5. 8. Ioh. 1. 29. Math. 20. 28. Hebr. 10. 14. But the Pope teacheth, that wee must by our abilitie, merite, satisfie, and answer the iustice of God.

9. Satisfaction.

54. The Scripture teacheth, that we

The Pope

we are onely iustified by faith in Christ, and that freely, vnto life eternall, and that our saluation is to be accounted and esteemed as obtained by the onely mercie of God, Esay 43.25. Ioh. 3.6. Act. 10. Eph. 2.8. Heb. 2.4. But the *Pope*, hee teacheth that wee not onely haue not our saluation by faith alone, but that wee may merit and deserue euerlasting life by our workes and merits.

10. *Iustification.*

Further, that there is in the masse application made of all Christes benefits, *ex opere operato*, that is, by the deede done, or for the workes sake. Finally, that the masse being applied in the behalf of others though they be vnrighteous persons (so that them selues put no barre, and be no hinderance of the same) doeth merite the remission both of the guilt, and of the punishment thereof.

11. *Iustifying faith.*

55. The Scripture teacheth, that iustifying faith is a sure confidence reposed in Christ, or els thus, a sure confidence of the remission of our sinnes, for Christs sake, Rom. 4.19. &c. But the *Pope*, he teacheth that faith is nothing, but a knowledge

ledge of the historie, and a doubtfulness
of the remission of finnes.

56 The Scripture teacheth, that e-
uen the regenerate man, whilst he is in
this life, can not perfectly obserue
and fulfill the Lawes of God, Roman.

12. *Observa-
tion of the
law.*

7. Luk. 17. 10. Philippian. 3. 12. Act.
15. 10. But the *Pope* affirmeth, that
hee is able: consenting with the *Pela-
gians*.

57 The Scripture teacheth, that
the kingdome of Christ is not of this
world. Further, that the ministerie of the
Apostles and their calling, is not ciuill
and worldly, Ioh. 18. 36. Mark. 20. 25.
Luk. 22. 25, 27. In like manner the Ca-
nons of the Apostles commaund, that
hee should be remooued and deposed
from his office, who so euer should
beare both ciuill and ecclesiastical iuris-
diction. But the *Pope* who boasterh that
he is the Vicar of *Christ*, and the *Succef-
sor* of *Peter*, doth arrogate to him selfe
both ciuill and ecclesiasticall authority,
as hereafter we will shew more at large.

13. *The king-
dome of
Christ.*

58 The Scripture saith, there are
onely two Sacraments of the new Te-
stament, properly so called: Baptisme,

15. *The two
Sacraments.*

and the Supper of the Lord: of which the one is ordained, Math. 28. and Mark. 16. The other, Math. 26. Mark. 14. Luk. 22. 1. Cor. 11. But the Pope holdeth that they be seuen.

15. The vulgar tongue to be used in the Church.

59 The Scripture teacheth, that the vulgar tongue with an evident, significant, a loud and distinct pronuntiation is to be vsed in the Church, or the meetings of the godly, that whatsoever is spokē, might be easily vnderstood, and approoued by the people. 1. Cor. 14.9. And *Iustinian* doeth make a decree very agreeable to the Scripture in this behalfe, in *Constit.* 123. & 146. But the Pope will haue all things read in the latine tongue.

16. Who are to be baptized

60 The Scripture teacheth, that men are to be baptized for the remission of finnes. Mat. 28. 19. not bruite creatures, and things without life. But the Pope doeth not onely baptize men, but also wood, and stones, and bells, &c.

17. the bread in the Lodes Supper.

61 The Scripture teacheth, that the bread both is, & remaineth in the Lodes Supper. 1. Cor. 10. 16. & 11. 26; &c. But the Pope teacheth, that it is transubstantiated, and chaunged into the bodie of

of Christ.

62. The Scripture teacheth, that bread in the Lords Supper is a token of remembrance, or a signe of the bodie of Christ, once offered vp as a sacrifice for vs, and that the body of Christ once giuen for vs, and his blood shed, is not offered againe vpon the alter by vs in the supper, but is eaten and drunken for the confirmation of our faith in Christ, and for to stirre vp thanksgiuing in vs. Hebr. 9. 28, and 10. 12. Make 26. 26. Luke 22. 19. But the Pope conuerteth this Sacrament into a sacrifice, externall, reall, and propitiatorie: And hee daylie in his masse offereth vp this breade, turned into the bodie of Christ vpon the alter, for the quicke and the deade: and beeing offered, hee shuts it vp in a boxe, and carrieth it about and worshippeth it. *Cap. peract. dist. 2. de Consecrat.* and as in the Council of *Trident*, and the Iesuites Catechisme is to be seene. Further, hee offereth this sacrifice, or permitte it to be offered for corporall necessities: Whereupon it is, that there bee *Masses* for them that

18. The lords
supper is no
sacrifice.

sayle vpon the sea, or trauell vpon the lande, either on foote, or horsebacke, women with childe and in travell, for them which are barren, or are sicke of tertian or quatern agues, for marchants that they may haue prosperous traffique.

19. *Christ's
bodie.*

63 The Scripture teacheth, that Christ in the institution and celebration of the holie Supper, had and retained, and still hath and retaineth, a true bodie of the same substance with ours, Matth. 26. 26. Luk. 24. 39. 1. Cor. 11. 26. But the *Pope* feigneth, that the bodie of Christ is inuisible, and insensible, and so altogether diuerse and vnlike vnto ours, and such a one as may be in many places at one time, that is to say, that a bodie is present, but not as a bodie in deede.

20. *All ought
so take, eate,
and drinke.*

64 The Scripture teacheth, that not onely the Ministers of the worde, but others also which be faithfull, ought to take, eate, and drinke, the breade and wine in the Lordes Supper, Luk. 22. 17. 1. Corinth. 11. 26. But the *Pope* will, that onely the Priestles shall take, eate, and drinke, the rest are onely

onely to be Spectatours, and to looke on; as in the priuate Masse.

65 The scripture teacheth, that in the Lords supper the wine as well as the bread is to be administred and distributed, 1. Cor. 11. 26. But the Pope barreth the laytie from the vse of the Chalice, and of the wine, as in the Councill of Const. 13.

21 *The bread and wine are so be distributed so all.*

66 The scripture teacheth, that there be onely two places appointed for the soules of the dead after this life: to wit, heaven for the faithfull, hell for the vnbeleeuers, Mark. 16. 16. Luc. 16. 22. Joh. 3. 18. & 4. 36. & 5. 24. &c. But the Pope hee feigneth a thirde place, where the soules of them that are defiled with veniall, that is, with small sinnes, are to be purged before they ascende vp into heaven: which for this cause he calleth the fire of purgatorie. Concil. Trident. Sess. 6. cap. 30. & Sess. 22. cap. 2. & cap. 3. & Sess. 25.

22 *Two places for the soules,*

67 The scripture teacheth, that marriage is not onely seemely and honourable for all sorts of men; but also euen almost necessarie for the auoiding of fornication. Heb. 13. 4. 1. Cor. 7. 2. & 9.

23. *Marriage honourable for all men.*

Againe,

Againe, it woulde haue a Bishop to be the husband of one lawfull wife & not to haue concubines. 1. Tim. 3. 2. But the Pope forbiddeth mariage to his clergie & Nuns, & bindeth them with an othe vnto perpetuall single life.

24. Meates
are free.

68 The scripture teacheth, that the vse of all meates is now free. Col. 2. 16. Rom. 14. 1. Tim. 4. 3. &c. and that also there is flesh of fishes, 1. Corinth. 15. 39. But the Pope teacheth that the eating flesh vpon certaine daies is forbidden since the comming of Christ. Dist. 35. And that they doe not eat flesh who doe eat fish. Further he doeth (as did *Montanus* the heretique) appoint lawes concerning certaine fasting daies, and that without eyther prayer or repentance.

Popes haue
erred.

69 To conclude, histories doe record, that Pope *Honorius* fell into the heresie of the *Monothelites*. 2. Tom. Con. 8. Syn. Constant. act. 17. that *Gregorie* the seuenth fell from the true faith. Lib. 1. *Alphonſi de Castro Minonta contra Heres.* in the Cronicle of *Abbas Vrbergens.* that Pope *Liberius* was an *Arrian*. And that Pope *Anastafius* fauboured

faoured the *Nestorians*, and erred from the faith. *Lib. 1. Alphonsi de Castro. Minuta contra Heres.* That *Iohn* the 22 helde and maintained that the soules were mortall, and died with the bodies, yntill the daie of the resurrection, in *Sermone quodam pascale Ioh. Gerson.* For which cause that Pope is called a deuill incarnate. In *Concil. Constant. Sess. 7.* Lastly, that *Marcellinus* the Pope sacrificed vnto Idols. *C. nunc autem. dist. 21.*

70 Furthermore, the Pope is the man who vaunteth vpon his twofolde supreme authoritie, spirituall and temporall, and of both his swords, spirituall and temporall or materiall; and doeth arrogate vnto himfelfe both Iurisdictions. Astouching them both, thus they are ioyntly proued by that which is said, *C. vnā sanctam extra vag. de maior & obed.* Wee are instructed by the worde of the Gospell that there be two swordes, the one spirituall, the other temporall; in this power and authoritie of the Pope. Againe, therefore both the swordes are in the power of the Church, that is, both the spirituall and the materiall sword

4. The Pope
hath two
swordes.

The Pope

sword, &c. *Fundament. de elect* in 6. The Pope of Rome hath the Monarchie or sole government of both the Iurisdctions spirituell and temporall. Whereof wee haue a notable example in Boniface the 8. who in the first yere of his Iubile in the yere of our Lorde 1300, hauing vpon him both the Emperours robe, and the Priestes attyre, and shewing himselfe openly in the Church of Peter and Paul, and hauing both a key and a sword, hee cried as loude as he coude, Beholde, here bee two swordes. c. *vnam sanct. Extravag. de maiorit. & obed.* as also in Iulius the second, who was a better souldier then a Priest; and of whom Mantuan writeth thus:

*Ense potens gemino, cuius vestigia adorant
Caesar, & aurato vestiti muricereges.*
which is in English.

*He powrefull is by twofold sword,
to him all men doe stoupe;
Both Emperour and stately kings,
with all their glorious troupe.*

Spirituell.

Concerning his spirituall authoritie, are these testimonies, *Clement in Pastoral de sent. & re Iud. &c. Primum extravag.*

vag. de empt. & vend. and others, of which we spake before: & for the temporall Iurisdicktions, these are witnesses sufficient, as *Cap. Constan. dist. 96.* where the ensignes, titles, pallace, citie, province, right and power of the Emperours are bestowed vpon the Pope of Rome: that hee hath the rule of all the West partes. *Et cap. 1. in fine extravag. de maiorit. & obed.* Where it is said without doubt, whosoever denieth that the temporall sword is in the power of Peter, doeth giue small heede vnto the word of the Lord, which saith, *Put vp thy sword into the sheath*

Temporall.

71 Hee also vaunteth of himselfe, with signes and miracles, as is well knowne both by the bookes and practise of the Papistes, but they are lying & deceitfull, as the Apostle speaketh, and are wrought to seduce and drawe men into errour and superstition: and further they are either meere fables, or else, iuggling sleights: Fables, as those which are reported of *Mary of Lauritane*, as they call her, which a certaine Iesuite hath declared to bee false and feigned in a certaine booke, set forth
at

5. The Popes miracles.

at *Lipsia* after that hee had denounced
Iesuitisme: so also they which are reci-
ted in the bookes of the *Franciscans* &
Dominicans, & especially in the bookes
which are of the conformities of the
Franciscans. Iuggling sleights; as those
which are wrought, either by the de-
lusion of Sathan, or by the close and
craftie conueyances of the Monkes: as
in the apparitions of soules, which
made report of purgatorie, and desired
that Masses might be said and celebra-
ted for them, and in the healing of dis-
eases at the Chappels I or images of
saintes, and in coniurations. For Sathan
(God in his iust iudgement so permit-
ting it to be) afflicted men with pecu-
liar diseases, and againe ceased to af-
flict them, when they were making
their vowes at the Chappels or images
of saintes, so that they were suppoled
to bee cured by the making of their
vowes, and deliuered by the helpe of
the saintes. And thus hee, playing with
the exorcistes, doeth voluntarilie yeeld
vnto them, though he seeme to be cast
out by force, and hee ceaseth to tor-
ment a man, who is bodily possessed,
that

that by this meanes (these errours being confirmed) he may instead of their bodies besiege, win, and possesse their soules.

72 He boasteth himselfe as God, whilest that hee challengeth vnto himselfe the name and authoritie and the workes which are proper vnto God.

6. The Pope as God.

73 Hee arrogateth to himselfe the name of God, *Cap. satisf. dist. 96.* where he saith, It is euident enough that the Pope neither is as all, neither can be either freed or bounde by any temporall authoritie, who (as it is verie manifest) was caled God by the godly prince *Constantine*: Sith that it is euident, that God can not bee iudged of men. *Et cap. quanto. & seq. extr. de transl. Episcopi.* For no man but God doeth separate them, whome the Pope of Rome doeth separate, not by humane, but rather by diuine authoritie. Solikewise the Pope is God on earth, according as *Baldus* hath it, hee is a certaine diuine power, and hath, as it were, the resemblance of a visible God, and what he doeth, he doeth it as God, not as man according to

He challengeth Gods owne name.

Gomazius,

The Pope

Gomazius : of which there is a more large discourse in the booke which is called *Recusatio concilij Trident.* published in the name of the protestant princes and states. Anno 64.

2. Gods power and authority.

Head of the Church.

74 Furthermore, he doeth challenge the power and the workes of God: as he will be both indeed and estimation as hee is also accounted of verie many, not only the head of the whole Church as was before saide: but also the head and lord of all kings and Monarches of the worlde. *Extravag. de maiorit. & obed.* in the end. Moreouer, we declare to euerie humane creature, that hee is subiect to the Pope of Rome: this wee doe professe, determine, & pronounce, that it is altogether a matter necessarie to saluation. *Cap. super gentes extra. de consuet.* The Bishop of Rome is appointed by the Lorde aboue all nations and kingdomes. *Cap. si Imperatore dist. 96.* Gods will is, that the powers secular should be subiect vnto the Church, or the Priests. *Cap. nunquam eadem. dist. 96.* It is a custome, that princes shoulde submit their heads vnto the Bishops girdle, and not iudge of their liues. *Cap. solita.*

solita: de maiorit. & obed. God made two great lights in the firmamēt, the greater light to rule the day, & the lesse light to rule the night: both of the great, but the one greater. Therefore hath God made two great lightes for the firmament of heauen, that is, the vniuersall Church, to wit, he hath appointed two high states or dignities, which are these, the authority of the *Pope*, & the power of the king. But that which ruleth the day, that is, in matters spiritual, is the greater: that which governeth carnall affaires, that is, the lesse: That it may appeare, that looke what difference there is betwixt the sunne & the moone, so great oddes there is betwixt Popes & Kings. *(fundament. de elect. in 6. Papa nulli homini subest.* Finally, the Emperour is bound to take an oath of allegiance & obedience vnto the Pope: the forme whereof is extant, *cap. 1. de iurejurando. & c. ubi domino. dest. 63. & clement. unica. de iurejurando.* And so it is said *lib. 1. ceremoniarum Pontificalium. cap. 7.* The Pope in the night of the birth of our Lorde doeth hallowe the sword, which he afterward giueth vnto some Prince, in token of the infinite

D

power

power which is giuen vnto the Pope, according to that saying, *All power is giuen vnto me in heauen & in earth*: & that also, *He shal rule frō sea to sea, & frō the riuer to the ende of the earth*. So it is also in the Glosse of the Canon law, to wit, that the Pope is al things, & aboue all things: that he is the lord of lords, & hath the right of the king of kīgs ouer his subiects: that he may turn round into square: that he is the cause of causes; & therefore no inquirie is to be made into his authoritie, because there is no cause of the first cause, that the whole world is the Popes diocesse: that his authority extēdeth vnto things in heauen & earth; and vnder the earth: that he may command the Angels: that he hath so great power both in Purgatorie & also in hell: that hee can by his pardons, deliuer as many soules as hee will which are in those places, & place them presently in heauen, & in the seats of them which be blessed: as it is saide in the Bull of *Clement* the sixt: that hee hath such power in heauen, that hee may canonize whome hee will that is dead for a saint, though all Byshops and Cardinals were against it. And who can
 reckon

recken vp all his blasphemies? To conclude, *Sixtus quintus*, to omit the rest, doth at this day thus begin in one of his Bulles. *The authoritie graunted to blessed Peter, and to all his successours; by the infinite power of the everlasting King, excelleth the power of all earthly kings and Princes.*

75 Secondly, for that he will be accounted the highest iudge, who neither can erre in making decrees concerning faith, or lawes concerning manners: neither yet ought to be iudged of any. And for that hee setteth vp himselfe aboue all euen the generall counsels, and ordaineth new sacraments, and transformeth and altereth those which Christ did institute. He imposeth new lawes vpon mens consciences, as for those which Christ made, hee doeth ratifie and repeale at his pleasure. as *Cap. nunc autem. dist. 21.* The chiefe seate, that is, the chayre of Rome, is not indeede of any. *Can. si Papa. dist. 40.* If the Pope should drawe by heapes innumerable people with him into hell, no mortall man presumeth or taketh vpon him to reprehend his faults:

2 The Pope
the highest
Iudge.

The Pope

for that he is to iudge all men, and himselfe to be iudged of none. *Can. cuncta. & seq. 9. q. 3.* Euery Church in the worlde knoweth, that the holy Church of *Rome* hath authoritie to iudge of all persons, & no man may censure her iudgement. *Can. nemini. 17. 4.* It is permitted to no man to iudge of the Apostolicall seat, or to retract that sentence, because of the primacie of the Church of *Rome. cap. proposuit. de concept. prabend.* According to the largenes of our authority, we may dispense with & aboue law. *cap. significasti. de elect. & elect. pot. est.* Al councils both are called, & haue their strength by the authoritie of the Church of *Rome*: & the authoritie of the Bishop of *Rome* is manifestly excepted in their cōstitutions. *cap. regula. dist. 17.* No council is, or shal euer be established, which shall not be cōfirmed & supported by the Popes authority. And so the Glosse saith again, that the Popes pleasure is heavenly: and for this cause, he may chāge the nature of thigs, by applying those things which are substantial in one thing, vnto another. That he hath all laws in the closet of his brest: that he hath the same consistory, which
God

God hath, and the same iudgement seat with Christ: that he can make any thing of nothing, and make that to be a sentence or iudgement, which is none: that in what so euer he pleaseth, his will is to him in steade of reason, and yet no man may say: *Why dost thou thus?* that he may dispense beyond law, & make iustice of iniustice, by concealing and altering the laws: that he can do all things (sinne excepted) whatsoever God himself can do: that he must be iudged of none: that if he should throw downe heaps of soules into the hels, yet none may demand of him, *Why dost thou it?* that he may dispense against both Apostle, and Apostolicall Canon: that he is aboue lawe: that what soeuer is done of the Pope, is to be supposed is done of God: that he is all, and aboue all: that hee may doe all things aboue law, contrarie to law, and without lawe. *ad cap. quanto de translat. Episcopi, & cap. proposuit. de concess. prab.* and else where, &c.

76 Thirdly, for that he taketh and vsurpeth power & authoritie, to transference kingdoms, which is the onely worke of God: as *Clement. unica de iure iurando, in prin.* The Romane Emperours haue the

3. He disposeth kingdomes.

The Pope

approbation of the B. of Rome, for the person which is to be preferred vnto the dignity of the Emperiall M^{ie}: as also the anointing, cōsecratiō, & the crown of the Empire. *Clem. Past. de sent. & re iudic. in fine.* The Pope hath superiority ouer the Empire, & whē the Empire is void succeedeth the Emperour. *C. venerabile de elect.* The right & authoritie to choose a king to be Emperour, appertaineth vnto the Bishop of Rome. *Et cap. 2. de sent. & re iudic. in 6.* The Pope may depose the Emperour. *Can. alius 15. quest. 6.* Zacharie the Pope deposed the French king from his kingdome, & substituted Papius into his roome. So Pope Hadrian saith as *Arentinus* reporteth, *Lib. 6. in Epist. ad Archiepisc. Treuicenf. Mogun. & Coloniens.* From whence hath the Emperour his Empire vnlesse he be frō vs? therefore he ruleth by vs. *Againē*, whatsoeuer the Emp. hath, he hath it wholly frō vs. *Further*, behold, the Empire is in our power to giue it, to whosoever we wil. Therefore are we appointed of God, aboue nations & kingdoms, that we may destroy & pull down, build & plant. And thus say the Canonists, that the Emp. is the Popes vassall, and that hee hath the

Empire of him in name of Homage.

The acts of the Bishops of Rome afford vs plentifull exāples, who haue either proclaimed as deposed, & at their pleasure rübled them frō their thrones, or else crowned Emperors, & kings, and princes. So dealt *Innocentius* with *Otho* the 4 Emperour of that name: *Gregorie* the 7 with *Henry* the 4. *Paschalis* the 2 with *Henry* the fift: *Hadrian* the 4 and *Alexander* the 3, with *Frederick* the first: *Innocentius* the 3 with *Philip* the son of *Frederick*: *Gregory* the 9 with *Frederick* the 2: *Innocentius* the 4 with *Comrad* the 4: *Alexander* the 2 with *W. king* of *Englād*: *Boniface* the 8 with *Philip Pulcher* the K. of *France*: whom they did excommunicate, & either did depose, or labored to depose them frō their Empire & kingdoms. And at this day *Sixtus* the 5 doeth deprivue the king of *Navar* and prince of *Coudie* of their kingdome, prerogatiue, & all hope of successiō, & absoluerh the subiects from the oth of allegiāce & obediēce, & inciterh the *French* king to persecute them with violence, fire, and worde. So *Leo* the third created *Charles* the great Emperour, hee appointed him, and sate the diademe

Examples.

The Pope

upon his head, & so transferred the Empire vnto the Frenchmē frō the Grecians, among who it had cōtinued 500 yeres. *John* the ninth, made three Emperours one after another, & gaue the Emperiall crown vnto *Carolus*, *Calons*, to *Ludovicus Bulbus* his sonne, and to *Charles* the third, sonne to *Ludovicus Germanicus*. *John* the thirteenth, created *Otto*; and *Clement* the fift created *Henry* Emperour & called him *Augustus*. But aboue all, the acte of *Gregorie* is famous, who tooke away the Empire from *Henricus* the Emperour, & gaue it to *Rodolphus*, adding this verse,

Petra dedit Patro, Petrus diadema Rodolpho.

This diademe the Rocke to Peter gaue,

And Peter graunts that Rodolph shall it haue.

He is an idolatour.

77 The same Pope is an idolatour, worshipping strange gods, that is, such a thing for God, which is no God. First, in the bread of the *Eucharist*: where *Innocentius* the fourth, was the first who established transubstantiatio, & the worship of that bread. *Honorius* the 3, vouchsafed it a peculiar place where it should be set, that the God of bread might haue a temple & palace. To conclude, least any thing should be wanting vnto idolatric, *Urbanus* the fourth, Anno Christi. 1263.

Breaden God.

appointed a feast vnto the body of Christ, and the carying about of the Eucharist in procession, and gaue verie large indulgences therewithal. Secondly, in the calling vpon the saintes departed. For he persecuteth the saintes whilest they liue on earth, and killeth them, whom being dead, hee worshipeth in heauen, Wherein he is like vnto hunters, who do therefore hunt that they may kill and eate, and eating doe commend the meate, and are encouraged to follow their game againe. And also he is like to craftie and close marchants, who whilest they are to buy, dispraise that which afterward they do commend, when they haue bought it, according as it is said, Prov. 20. 14. It is nought, it is nought, saith euery buyer. Finally, he is like to the Scribes and Pharises of whome mention is made, Mat. 23. 29. 30. Thirdly, in the worship of images and monuments & relikes of Christ, and the saintes, in that which they call holy water: in the hallowed and consecrated oyle, and waxe candles: in the signe of the crosse: in the baptizing of belles: in Amulets and

& Pomanders, & such like. The which Idolatrie is gone so farre, that there hath not bin greater, no nor amōg the heathē

His hypocrisy

78. The Pope is also, an hypocrite, worshipping the true God indeed; but onely in externall rites, perfourmed *ex opere operato*, by the worke done, and instituting new kinds of worship: as in the sacraments, in the sacrifice of the Masse, in the vigils or saintes euens, in Canonickall houres, in chaunting in the Church, in fastes, in choice of meates, single life, religious pilgrimages, anointing, the order of Monasticall life, (whereof there be more kindes (if they were tolde) then there are of fowles (which yet also haue differēce by their colours, & so great multitudes (if they were mustered together) that they wold seeme to be the armie of *Xerxes*.) In workes of supererogation, in almes, in mumbling of prayers, and in the number of them, in their apparell, or holy habites, in the shauing their haire, their burning tapers, the ornaments of the Churches, the multitude of feasts, whereof there is neither measure nor end. But yet he is indeed prophane, wicked, & an Atheist, because he getteth this king-

dome by magique or Symonie, or else by threats, sedition, and tumult, & both he himselfe beareth & also suffereth others to beare the titles & names of holy offices, without the thing it selfe. For if you do take a view either of the ministerie of the word & sacraments, or of the whole gouernment of the Church, it appeareth that the bishops & others besides, doe not execute any part of their owne function, but are wholly employed about temporall affaires, contrarie to the word of God & the ancient canons.

We haue exâples herof in *Gregory* the 5, who being caried with a deuillish desire of authorly, did first by bribes obtain the Archbishoprick of *Rhemes*, and afterwarde got by the deuils assistance the Popedom it selfe: on this cōdition, that after his death the deuill shoulde wholly haue him, as *Platina* recordeth. In *Gregory* the 7, who being a Magiciā, caused chace stones fell downe fro above when *Henry* the 3. Emperour was praying in the temple: & whē he was seeking answers from God against the Empe he cast the sacramēt of the body of the lord into the fire, as *Platina* doeth witness.

herowine

In

The Pope

In *Iohn* the eight, or rather *Ione*, a woman, who dissembling her sexe, obtained and exercised the Popedom, vntil such time, as her tranell did bewray what shee was: as againe *Platina* and verie manie others doe witnesse. In *Iohn* the thitteene who gaue himselfe vnto Satan corporally, as it is registred in *Fasciculo Temporum*. In *Syluester* the second, of whome *Iohannes Stella* the *Venetian* writeth, that hee was appointed Pope by the assistance of the deuill, on this condition, that after his death hee might haue him whollie, both soule & bodie, by whose subtiltie he attained to so great promotion. In *Benedictus* the ninth and *Gregorie* the sixt: and moreouer in *Sixtus* the fourth (as the said Cardinall *Benno* witnesseth) who being at *Florence* in the Church, when (after a watchword giuen) the Eucharist wastaken away, hee would (by his conspiratours) haue killed the two brethren *Iulianus* and *Laurentius Medicus*: and did indeede slay the one and wound the other: as *Raphael Volateran* recordeth in the 5 of his *Geographie*. In *Leo* the tenth, who is reported to haue
answered

answered vnto *Peter Bembus*, when hee alledged a saying out of the Gospell: What doest thou alledge or tell me of that fable?

79 Hee is also blasphemous, in that he claimeth for his owne that which is Gods, doeth speake against God: namely, when he saith, that he is God, and of equall power with Christ, & the head and spouse of the Church: the which we haue more fully opened before. Further, when he affirmeth that the Scripture is obscure, and imperfect, and doubtfull: and that hee may interpret it as he listeth, and may make new articles of faith, and yet he neither erreth herein nor is to be controlled by any, As also when he boasteth, that he can graunt indulgences and pardons, and remission of all sinnes to whomsoeuer he will.

His blasphemie.

80 He is also ambitious and proud, both in his wordes and deedes, because hee, beeing euen sicke of an vnsaciable thirst after honour, and vnlawfull desire of lordlinesse, doeth set vp himselfe aboue the Church, aboue councils, aboue all magistrates, and accounteth all

His ambitio.

all Emperours, kings and princes which
are in Europe, to be but his vassals; his
tenantes; and almost his slaves and
drudges hee treadeth them vnder his
feete: Of which pride and arrogan-
cie of his, we before brought testimo-
nies even out of the Canon lawe: but
nowe we will bring others like vnto
them, out of the booke which is called
Liber ceremoniarum Romanæ curiæ:
Where it is saide, that all men of what
honour or preheminance soeuer they
be, so soone as they come within the
sight of the Pope, ought to bowe their
knees thrise, observing equall distance
of pace; and to kisse his feete. Further,
when the Pope doeth get vp on horse-
backe, the greatell prince of them
which be present though he be a king
or Emperour must hold the Popes stir-
rup, & then lead the horse by the bri-
dle a little on the way. But if that the
Pope be not carried on horsebacke but
on his chaire, whether hee be king or
Emperour that is present it skilleth not,
they must cary the seate it selfe with the
Pope in it, a while vpon their shoulders.
Againe, that the prince of the city into
which

which the Pope shall enter) though he be a king, shall leade the popes horse by the bridle: or if the pope be carried in his chaire, shall (together with the chiefe of his Nobles) carry the same a good way: then, when the pope commandeth him, the king shall take his horse & ride according vnto his place. Further, the Emperor must at the baket holde water for the pope to wash his hands. And moreover, when the pope hath a feast, the Emperor or els the king of the Romans must eary the first messe or seruite. And to conclude, the pope doth no reuerence at all to any mā, only he raiseth vp himselfe when the Emperor kisseth him. For examples these are chiefly to be noted: first of the pope in generall, who offreth his feet to be kissed of the Emperor, kings princes, Cardinals, bishops, & the rest. Then specially of pope Sylvester of whome it is reported that (for the honour of S. Peter) *Pseudoconstantinus* or that feigned *Constantine* helde his horse bridle in his hād when he tooke horse and plaid the gentleman vs her or sergeant before him. *Dist. 96.* Thirdly of pope *Hadrian* the fourth, who was very angry with

*Examples of
his ambition.*

The Pope

Fredericke the Emperour, and did in reproch obiect vnto him, that when as hee would haue helde his stirrup at his lighting downe from his horse, he came and helde not the further stirrup as hee should, but the other. And that he also had set the Emperours name before the popes in certain letters which were sent vnto him. Fourthly of *Alexander* the third, who set one foote in the necke of *Fredericke the Emperour*, when he was prostrate and suppliant at his feet in the Cathedrall Church of *Venice*, that he might haue his excommunication released, and commanding, that the verse of Psalme should be song of his priests, *Thou shalt walke upon the Serpent, and the Basiliske: thou shalt tread under foote the Lyon and the Dragon*. Fifthly, of *Boniface* the eight, Anno 1300, who shewed himselfe at Rome in a great assembly of the people (by reason of a Iubile then solemnized) the first day of the solemnitie with all the ornaments of the Pope, and the next day hee came forth clad with the Emperours robe, or coate armour, and commaunded a drawne sword to be caried before him, himselfe

himselfe crying with a loud voice, I am both Pope, & Emperour, & haue authoritie both in heauen & earth: & within few dayes after did proudly reiect *Albertus*, who was created Emp. by the electours of the Empire, & desired to be confirmed by him: Affirming moreouer that no election could be authentical, which was made without his authority, sith that he alone had the authoritie of both the swords, which when *Albertus Crantzium* superintendent of the church of *Hanburgh* relecteth, hee maketh this exclamation: O *Peter*, behold thy successour, & O Saviour Christ, behold thy Vicar: beholde the pride of the seruant of thy seruants, vnto what height he is now come.

81 He is also lawlesse, because hee doeth what he listeth, hee abolissheth the lawes which Christ hath made, & maketh new at his owne pleasure: and because he will be iudged of no man but aduanceth himselfe aboue lawe, as wee shewed heretofore. Whereof we haue example in the forbidding of the marriage of Priestes, and certaine meats, & of the chalice in the Lords supper, which

The Pope is
lawlesse.

is contrary vnto the reuealed will of
 God, and of Christ our Lord. Further,
 in dispensing with degrees contrarie to
 the lawe of God and nature: as that
 Pope *Martin* the first gaue dispensati-
 on that a man might take his owne si-
 ster to wife. And that others haue dis-
 pensed, that any man might marry two
 sisters, his fathers sister, or his mothers,
 or any woman two brethren, her vn-
 cle by her fathers side or by her mo-
 thers, and that (which some al-
 so of the schoolmen doe teach vpon
 the 4. sent. dist. 34. & Caietan secunda
 secunda. Thoma. quest. 234. Art. 9. (to
 wit, that the Pope may dispense with all
 degrees, excepting the mariage of the
 father and the sonne, with the daughter
 and the mother.

82. He is also a single man, but yet a
 filthy fornicatour, because that, hee in
 forbidding mariage vnto his clergie, &
 the Nuns, commandeth single life. The
 authours & defenders of the which law,
 are these especially. *Siricinus* the pope. C.
plurimos. dist. 82. *Greg.* 7. *Calixtus* 6.
Prasbyteris. dist. 27. *Leo*. dist. 32. per totū.
Innocentius c. *proposuit*. dist. 82. & c. *Sa-*
cerdotibus.

cerdoticus. & seq. dist. 31. Leo the tenth
& other more. But on the contrary, hee
permitteth concubines, brothel houses,
whoredomes, & filthie lustes, or at least
doeth tollerate them, & filleth all Chri-
stendome with whores, with Bastards,
with buggerers, and others more of the
same stampe, as it is knowne full well,
and yet further by giuing dispensation,
he permitteth incestuous mariages: and
that which is more then all the rest, he
maketh a gaine and raiseth a yerely
rent of the common strewes.

So *John 13* being found with a queane
was run through of the husband of the
same harlotte. Further, how great was
the chastitie and honestie of *Alexander*
the sixt, it appeareth by this epitaph
made for his daughter.

*Hic iacet in tumulo Lucretia nomine, sed re
Thais, Alexandri filia, sponsa, nurus.
Here lyes entombd Lucretia
by name: but wee her sawe
Thais in life; Alexanders
childe, spouse, daughter in lawe.*

So *John Casus* Archbishop of Bene-
uentum the popes legate among the
Venetians, hath comended & published
in print that horrible kind of lust and ve-

nerie, which is not at all to be reported: yea, & that who is called P. Iohn the 8, was both a woman and an harlot, & as she went to the palace of Lateran, shee traueiled in the third yere of the Pope-dome, & died of that trauell in the same place, whereupon Mantuan in his time writeth after this maner:

*Ipudor in villas, si non pariantur easdem
& velle vomicas, Roma est iam tota lupanar.
O shame to village packe away
If it may be found deere,
Rome is a floures: now chastitie
hath no abiding there.*

His abstinence
and riot.

83 He also abstaineth from certain meates, & yet exceedeth in all kinde of excessse: because he forbiddeth flesh & all things which haue generation by seede, or doe sauour of flesh, as milke, cheefe & egges to be eaten on set daies, vnder pain of deadly sinne, to satisfie for sinne, & to deserue the grace of God, & life euerlasting: but he granteth all the dainties & delicates whatsoeuer, *de consec. dist. 3. de esu carnum. & dist. quia. & eadem dist. 5. quadr. & dist. 4. c. deniq. & c. & 13. quest. 2. anima.* And yet he will for mony dispense for the self same thing.

He is coue-
tous.

84 He is couetous, because he vseth Symonie,

Symonie, that is, buying, selling, & making a marchandise of things spirituall. he giueth nothing, but selleth al things, as, the grace of God, the sacraments, good works, heauen, & life euerlasting, & out of all of them he piketh out gold and siluer, and raiseth his gaine for heauen, hell, the earth, yea time it selfe, and all creatures whether they haue life or be without life, as wine, bread, oyle, linnen, milke, butter, cheese, water, salt, fire, perfumes, the stewes, &c. So that, there was neuer hearde of either any greater, or more abominable marchandise. Whereupon his marchants & brokers, that is, the Monkes, the Bishops, & Cardinals, are not onely become rich, but are euen princes vpon the earth. So likewise doeth he make a gaine of Masses, satisfactions, pardons, burials, and Churchliuings: to wit, by selling of benefices, annats, or vacations: prebendations, resignations for fauour, commendatus, dispensations for age, for orders, for irregularity, for blemish of body, for redemptions of the Bishops pall and the Bulls. Further, by reseruatiō of cases, by marriage causes, by fines and offences,

to wit, when as license for sinnes and all
kind of mischiefes are bought and sold
after a certaine price and rate: and by o-
ther cases and causes of the like na-
ture: which, if wee shoulde reckon vp
one by one, would be very tedious, be-
cause they want both measure and mo-
destie: and there is no great necessitie so
to doe: for that there is a booke extant
of these things, which hath this title.
*Taxa Cancellaria Apostolica, & Taxa
sacra Pœnitentiaria, itidem Apostolica
cum notabilibus iuxta stylum hodiernum
curie Romanæ.* In which book thus there
is a sentence worthy the remembrance
set downe in these wordes: *And marke
this diligently, that such immunities and
dispensations are not granted vnto them
which be poore: For they, because they bee
not rich, can not be comforted.* Hereof
commeth it to passe, that an infinite
masse of gold and siluer is brought vnto
Rome, which afterward the Pope, Car-
dinals, and the rest of the same rable do
consume in their stews and brothel-
houses, and doe riotouslie spend, as it
were in the bottomles gulfes of their un-
satiabie gluttonie & sensualitie, to the
great

great shame & ignominie of Christianitie: So *Franciscus Petrarch* hath left it in record, that in the treasure house of Pope Iohn the 22, there was founde (when hee was dead) by his heires, 25 thousand thousand crownes, that is, 250 tunne of gold. And of *Boniface* the eight (who was taken prisoner & spoiled at the commandement of *Philippus Pulcher*, the French King) wee finde it registred, that all the kings of the world were not able to disburte so much out of their treasure within the compassse of one yere, as was taken and caried out of the Popes palaces: wherefore there haue alwaies beene some at all times, who both detested that insatiable hunger, and vncontented desire, and greedines of riches, and also looked out enuough against the same: hereupon *Mantuan* saith thus:

*venalia Romæ,
Templa, Sacerdotes, Altaria, Sacra, Corona,
Jenu, thura, preces, Culum est uenale, Deus,
which is in English thus,
Churches and Priests, Altars and Princes
at Rome are so be sold,
Kingdomes and rites, incense and heaue,
Jen, God, Rome is for sale.*

The Pope

And another thus.

*Curia Romana non carpit ovem sine lana
Dantes exaudit, nō dantibus ostia claudit.*

which may be thus translated.

*The Romish court doeth make no pay
Of sheepe that fleece doe want:
No man can speed unlesse he pray,
Bring giftes and take our graunt.*

And againe another speaketh after this manner: The treasure house Apostolicall is like vnto the sea, into which all floods doe runne, and yet it doeth not overflowe: for euen so thousand waightes of golde are brought into this out of diuers partes of the world, and yet it is not filled.

*His craftines
and false dealing.*

8; Hee is also craftie, deceitfull, false, and giuen to lying: craftie hee is, for that hee blindeth trueth and falshoode together: deceitfull and a lyar hee is, in that his feigned seruice, to witte, when as hee entitleth his lordlinesse with a name of seruice, (that is, when hee calleth himselfe the seruant of seruants) vnder pretence of humilitie, according to the example
of

of *Gregorie* the great, who for this end
called himselfe the seruant of the ser-
uants of God, that hee might giue
his successours a patterne of lowli-
nesse: and yet in words and deede, hee
proudely exalteth himselfe aboue all
kings and princes, desiring to bee the
lorde of lordes, as wee declared at
large heretofore: in so much, that hee
indeede retaineth the bare name and
title, but vsurpeth a statelinesse, alto-
gether disagreasing from the title: so
further in the fained donation of *Con-
stantine*, as is mentioned in *Cap. Con-
stantinus*, dist. 96. hee produceth a for-
ged instrument of *Constantine* his deede
of gift, in which hee affirmeth, that
the citie of *Rome*, with *Italie*, *Sicilie*,
Sardinia, *Spaine*, *Germanie*, and *Bri-
taine*, were giuen vnto him by that Em-
perour.

Againe, he is taken in manifest con-
tradictions, in that hee sometime af-
firmeth, that the same deed of gift was
made vnto *Syluester* the Pope by *Con-
stantine*, sometime before *Syluester* by
the same *Constantine*, sometime by *Dio-
dorus Pius* sonne to *Charles* the great,

His lying and
contradictions
The deede of
gift for his
Iurisdiction
and authori-
tie.

The Pope

cap. Constantinus. dist. 96. & cano. futura 12. quest.

In that he saith, sometime that *Constantine*, sometime that *Christ*, sometime that *Peter*, gaue vnto him that power and authoritie, as in the same place. *cap. Constant. dist. 96. & cap. sacrosancta. dist. 22. & c. unam sanctam. extrav. de maiori. & obed.*

Primacie.

In that sometime he auoucheth, that principalitie is graunted vnto him by *Constantine*, that he should be the head ouer all Churches and Priestes: *cap. Constantinus. dist. 96.* Sometime hee affirmeth, that no man is to be called the prince of the Priestes, or high priest, or vniuersall bishop. *Cap. multis. dist. 40. & cap. prima sedis, & duobus. cc. seqq. dist. 99.* In that sometime he saith, that Apostles, and especially *Peter* and *Paul* are equall and alike, *2. 7. 7. Can. 33. & can. 37. & 24. 9. 1. can. 18.* Sometime that both he preferreth *Peter* before the rest of the Apostles, and ascribeth the primacie to him alone, *& cap. sacrosancta. dist. 22.* and else where.

Dignitie.

In that hee saith, that the election of the Pope ought to be made by the consent

consent and approbation of the Emperour, and that the Pope is in subiection to the Emperours lawes and statutes, and that the Emperour excelleth him in temporalities, *c. 22. & 22. dist. 63. & c. 9. & 3. dist. 10. & 2. q. 7. can. 1. Nōs si incompetenter, & 2. q. 1. sat agendum, & c. solus de mai. orit. & obed.* Sometime he subiecteth the Emperour vnto himselfe, aduanceth himselfe aboue him, & aboue all kings, & exempteth himselfe from all iudgement of men, as was said before.

In that hee sometime denieth, that Succession is ordinarie & tyed to a certaine place, bringing this place out of *Ierome*: They are not the sonnes of the saintes, who possesse the places of the saintes, but they which doe the workes of the saintes, *See. c. 1, 3. & 4. dist. 40. & c. 2.* Sometime he auoucheth the contrarie, as *c. 2. dist. 40.*

In that sometime he wils, that priests & bishops should only be occupied in matters spiritual, not tēporal. *dist. 36. & 38.* The matters in which be dealersb. commanding also, that he should be removed from his function, who bereth both ciuill & Ecclesiastical magistracy, at one & the

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the same time in *Can. Ap. quos approbat*, *Can. 8.* Sometime he chalengeth both the powers, and both the swordes vnto himselfe and to his Bishoppes, as was shewed heretofore.

*Marriage of
Priestes.*

In that he graunteth sometimes, yea commaundeth marriage vnto Priestes. *C. si quis docuerit. dist. 28. & C. quoniam dist. 31. & C. si quis nuptias. dist. 3* Somtimes hee doth altogether forbid them marriage, as we shewed before.

*Vse of the sa-
crament in
both kinds.*

In that sometime hee commandeth the entire and perfite vse of the Sacrament of the supper of the Lord: excommunicating them also which otherwise shall doe. *De Consec. c. comperimus. dist. 2.* Somtimes hee forbiddeth the people to receiue the Cuppe. *In Conail. Constant. sess. 13.*

*Communi-
cation.*

In that he willeth sometime, that all should communicate in the supper of the Lorde, that is, should take, eate, and drinke, and doeth excommunicate them who doe otherwise. *De consecrat. c. per Acta dist. 2.* Somtimes hee debarreth the Laity, and defendeth, that this is onely lawfull for the priests, *ut in privata Missa.*

In

In that he saith, that the Pope is to be iudged of no man, vnlesse he be founde to erre from the faith. *c. si papa. dist. 40.* Sometimes he saith, that the Pope *Discorvus* is excommunicate, though hee hath not erred in the faith. *Quaest. 2. Can. sane profertur. vers. item Romanorū.* Furthermore, in that hee maketh his promise, but keepeth it not: saying, that promise is not to bee kept with heretikes, as in *concil. Constant.*

The Pope nos
to be iudged.

Promise
breaking.

In that he sometime affirmeth, nowe denieth verie impudently by the Iesu-ites and others, that Pope *Iohn* the eight was a woman, & that the chaire of in-quirie, (by which the Pope created is pronouced capable or vncapable) was vsed sincethat time, which is contrarie vnto so many euident testimonies of Hy historiographers, (and euen of them who haue bene Papists) both olde and newe: as *Marianus Scotus*, Anno 1080 or thereabout, *Sigebert* the Monke. anno 1110. *Martinus* surnamed *Polonus*, Anno 1278. *Martinus Minorit.* Anno 1350. *Franciscus Petrarch*, Anno 1370. *Iohannes Bocatinus*, who liued at the same time. *Raphael Volateran.* Anno 1490

Of Pope Ioan

Sedes testi-
culatrix.

or

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or thereabouts. Further, of *Platina*, *Sabellicus*, *Aeneid. 9. Tritem. in hist. Monaster. Hirsaugiensis. Iohan. Stella of Venice. Nauclerus. Albertus. Crantzius*, and the authour of *Fasciculus Temporum. Baptista. Mantuan. Galus Rhodiginus*, and of others, who doe beare witnesse of this feminine or woman Pope, whose entire recordes are not long since put forth into print.

In that he hath not onely put counterfeits in stead of the sight bookes (especially in the Monuments of the Fathers) but doeth also corrupt, cancell, chop and change them, as may appeare both in that hee corrupteth the Latine Bible, and obstinately defendeth the corruptions: which do many times disagree from the Hebrew and Greeke copies: and in that he now altereth and changeth the writings of the fathers, which being thus made vnperfect, hee setteth forth, and alledgeth them as they are set forth according to these Editions. Example wherof (to omit others, which might plentifully be brought in this place, and haue bene also alledged by others heretofore) wee haue afforded

ded vnto vs by *Iohn Gibbons* an English Iesuite doctour of diuinitie, and professor at *Triens*, in *disputatione de sanctis. Thes. 207.* alledging a place out of *Augustine, Lib. 8. cap. 27. de ciuitate Dei.* for his owne purpose, but as it seemeth out of an imperfect and counterfeite copie: in this manner. Wee appoint Churches, and orders of Priestes, and holy rites, and sacrifices vnto the martyrs, not for that they be good, but because their God is ours, &c. Whereas other editions are thus. Yet doe not wee appoint temples, orders of Priestes, holy rites, and sacrifices vnto the saintes, &c. And the scope and drift of *Augustine* will not aduirt of that sence which the Iesuite woulde haue: but doeth necessarily require this which is all in all our Copies.

Further, in that hee feigneth many reliques of the saintes, which neither are nor possibly can be true, vnlesse we would graunt that there be many bodies, many heades, many armes, of one saint or holie man. For if so bee that all the reliques of the Saintes were

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were brought together, the bodies of the saintes would not be onely verie vaste for their quantitie of huge bignesse, and verie monstros for the number of the members: but also oftentimes there woulde bee more bodies then one of one and the same Saint.

In that hee counterfaiteth miracles, which neither are, nor haue beene wrought, as was shewed before.

In that hee pretendeth the name of Christ & the saluation of the Church: But indeede doeth seeke his owne honour and commoditie. For he calleth them the Riches of the Church, and Patrimonic of Christ. But did Christ possesse any such things? Thou bearest the name and title of Bishops, but altogether voide of the substance. Thou hearest the name of Patriarkes, Superintendentes, Abbats: but if thou take away the outward visard and ceremonie, what will remaine? Thou hearest the names of the Fraternities: and they are schismes or diuisions. Thou hearest of the orders and contemplatiue life: what is it but confusion and senselesnesse? Thou hearest of continencie:
and

and it is nothing but riotousnesse. Thou hearest of the pouertie, especially of the Monkes, and what is it but deliciousnes? Thou hearest of chastitie and single life, and what is this but filthy lecherie? Thou hearest of humilitie, and it is pride and arrogancie. Finally thou seest the sheepes skinne, but there is a wolfe lurking within it. For hee indeed professeth humilitie, but exalteth himselfe aboue all others: hee voweth chastitie, but vseth adulterie: yea and more is further from all honestie: no man (as it is full well knowne vnto all men) doth more defile him selfe with all kinde of villanie: hee celebrateth a feast, and yet he playeth the glutton in the same.

86. Againe, hee is cruell, as those terrible excommunications and edicts do shew, which he maketh against Emperors, kings, & others: as do also his factions, his warres, his butcherly massacres, with the persecutions and most extreme torments of the faithfull: which are in truth more then I am able to rehearse in any short space. For how many factions, warres, & massacres hath the Pope of Rome caused among Christian princes, in all partes of Christendom within these 500 yeres, for the maintenance & encrease of his power? How much blood hath he shed? when as he in the meane

His crueltie.

Reason like to a Fencer hauing set others together by the eares, is a beholder of these bloodie sports: Or as another *Nero*, beholding in his turret the citie set on fire, which himselfe had fired, doth feede and please his mind, and delight his eies with such a hidious and pitifull spectacle. What mischiefe did he work in that voyage to *Ierusalem*, for the recouerie of the sepulchre of the Lorde, the citie *Ierusalem*, and the holy lande? which was first begun by *Gregorie* the 8: one, who was more cruell and abominable then *Nero* himselfe: and after persecuted by *Vrbanius*, the deare and most neare friend which *Gregorie* had: wherein the West fought against the East verie dangeroussie, & the Christian souldiers so vsed the matter by spoiling & killing Christians, Iewes, & others, & by committing other outrages, that all the warres which were made by the Romanes being Gentiles, may (in comparison of that) be called Christian, godly, and holy.

Howe madly and furiously haue the Counter-popes raged together, euen that they might dispatch one another, onely to serue their owne ambition? To conclude, how many and how great persecutions hath the Pope caused within this 60 yeeres? what torments hath he inflicted vpon men faithfull, and hoiey, whome he proclaimed as heretiques, especially in France, and the low Countries. For because that he is cruell, he doeth persecute the saintes, but he worshippeth them when they be placed in heauen. For this is the proprietie
of

of a bloody and cruell man, to iniurie those which are his equals, or them who are his inferiours & whom he may hurt: but as for them who are his betters, & whom he can not hurt, but feareth lest himselfe be hurt by them, these he reuerenceth.

87 He also appeared by litle & litle by the craft of the deuill, which mingleth truth and falshood together, which is a cunning cozening and sophistickall subtilty. For a lie is weak of it selfe & can not stand: therefore these cozening mates do vnderprop their lies with such propositions & assertions, as be either true, or els haue a shew of trueth. Therefore sathan by litle & litle brought in the corruptions of doctrine & maners, & confirmed them more and more by sophistrie & hypocrisie, till at length this kingdome did fully appeare.

His appearance.

Hee also hath bin extant since the diuision & ouerthrow of the Romane Monarchie, and since the expiring & date of those 666 yeeres; that is since the death of Mauritius the Emperour: when the Emperour Phocas (who slew his father) made this decree, that the Church of Rome should be head ouer all other Churches, and that the Bishop of Rome (who then was Boniface the third) should be head ouer all Bishops, & be the Catholique and general Bishop. And alway since, especially since the time of Charles the great, hee hath gotten strength and growne greater and greater.

His time.

He appeared in the temple of God, that is, in the Churches, and there he still sitteth and

His place.

The Pope

ruleth, feigning that hee is the Vicar of Christ and the successeur of *Peter*: for there was the true Church where the Pope of Rome first appeared as Antichrist, and afterward there remained the name, the title, & the print of the Church, there was the bible, that is, the booke of the Prophets & Apostles, there remained the true doctrine concerning God, concerning the trinitie of the deuine persons, & concerning the person of Christ, there remained baptism together with the creed of the Apostles: and though the Popedome was not then, no more then in trueth it is now the Church, yet the Church was, and did as it were, lie hid in the Papacie.

90 He sitteth at Rome betwixt two seas, *Tyrrhenum & Adriaticum*, for here is the seate of the Pope, wherein oftentimes, (for sometimes the place is changed) he dwelleth bodily.

The discovery of the pope.

91 He is discovered in these last daies of the world, first by *Iohn Hus*, secondly by *Martin Luther*, & other excellent men, whom God raised vp, who hauing found out Antichrist euen in the time of his marchandise, and as we say, with the manner, haue put him to shame, by shewing his impietie and indeauour against Christ, and haue kindled the light of the gospel in all places, especially in *Germany* though the Pope & other the Lords of Christendom, being vtterly against it, haue threatened banishments, punishments, warres and overthrowes: who would not suffer the religion (which had continued so many ages) to be

be ouerthrowen, to the great trouble & destruction of all Europe. For so soone as men which were not giue vnto pleasures (as Epicures are) did see but a spark of light shining vnto them, they being verie much grieved with that darknes & seruitude (wherewith they had beene so manie yeres oppressed) and being intised with the beautie & sweetnes of trueth, they ioyned themselues vnto the sincere teachers of truth, not hauing regard of other matters whatsoever. By which meanes, the puritie of doctrine was euerie where propagated & spread abroad, the Churches were established & restored vnto their former beautie, first in *Germanie, Switserland*, then in *England, Scotland, France, Flanders, Denmarke*, & other prouinces. And though that vnluckie contention concerning the supper of the Lorde, did straightwaie beginne, amongst the preachers of the Gospell, euen in the beginning thereof, and continueth also vnto this day (Satan endeauouring thereby to hinder and staie the cause of the gospell) yet we are to thinke thus: First, that Sathan hath not now begun, but hath practised long agoe, to set at variance the holy seruants of God, as *Paul* and *Barnabas*, and againe the same *Paul* and *Peter* with others more: secondlie, that as concerning the foundation of the doctrine & religion of Christ, & all things necessarie vnto saluation, there hath alwaies bene and still is, an agreement betwixt those men, who are the restorers of this gospell which now beginneth to take life againe. For hauing confuted merit,
and

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and trust reposed in workes wherwith miserable men were bewitched in time of Poperie, both parties agreed, that our whole saluation consisteth in the merites of Christ: onely the difference is in the supper of the Lorde, concerning the corporall presence, and the bodily eating, and that the same is common vnto the godlie and the wicked (as the one part defendeth) and so not necessarie vnto saluation. Thirdly, it is no great maruell, if in the beginning of reformation, & as it were, in the dawning of the day, all things were not at the first well considered: for it can scarcely be declared what a deep gulf of ignorance was in popery, and what an horrible darkenesse by reason of errours. And doubtlesse, it was a verie great miracle wrought by God, that those first doctours of the gospell could arise from thence, in so litle and short space. And although the Iesuites which are lately sprong vp, indeauour to heale this wounde of Antichrist, yet shall they neuer fullie cure the same.

*The destru-
tion of the
Pope.*

93 Finally, he shalbe destroied in the last daie of Christ, when he returneth to iudgement, and shalbe cast into the lake of fire and brimstone according vnto the prophetic before declared. In the meane season, we are patiently to beare that persecution wherwith he oppresseth vs, and we must not for his tyranie leaue or forsake the profession of the truth.

*The conclusi-
on.*

94 Which things sith they are all true, it followeth, that the Pope since the death of *Gregorie* the great, and the murder of *Mauri-
tius*

the Emperour, is that Antichrist whome we haue before described out of the Prophecies of the Prophets and Apostles. For whether they consider the doctrine or behold the maners and actions of the Pope, they all agree vnto these prophecies: and though heretofore there were controuersie touching primacie, & there were diuers errors (and they not small) concerning the doctrine: yet afterwarde, the desire of bearing sway, did more breake forth, Idolatrie, and impietie was encreased, and at the length *Boniface* the third obtained of *Phocas* the Emperour, that whosoeuer should be the Bishop of auncient Rome, should also bee esteemed as vniuersall Bishop, that Rome shoulde be accounted the heade of all Churches, and that this priuiledge might be traduced to their successours: and within a while after, others of them chalenged both the swords for themselues, established this by decree, that the Masse was a sacrifice propitiatorie for the liuing and the dead: and to conclude, they made Rome a sanctuarie for Idols.

95 Hitherto wee haue shewed, who this great Antichrist is. But as in the former question, the Papistes doe differ from vs, what Antichrist should be, so likewise in this latter, who Antichrist should be: for as they doe define Antichrist otherwise then we, so doe they vtterly denie that the Pope of Rome is that Antichrist. For the Pope with his adherents (now playing the part of Antichrist) doeth feigne another Antichrist, and teacheth that
he

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he is yet to come, least he himselfe should bee thought to be the Antichrist indeed. Of whose opinion and their reasons we will say more as occasion shall be offered: for the manner of our positions will not now permit vs to speake of the same.

God the Father graunt for our Lorde Iesus Christes sake, that men may learne to knowe and to abhorre that Antichrist, the most dangerous enemy of Christ and the Church: and may likewise learne more and more to loue and worship Christ.

FINIS.

